

History of Love

The Sacred Heart: Flaming Reality of the Trinity, Incarnation, Redemption

REV. RAYMOND W. GRIBBIN

ONCE, in a past that must be measured not by tens, or hundreds, but thousands of years, the mighty God of the Israelites spoke to one of those strong and daring men who fought for Him in the ages before the birth of Christ. The listener was Jeremias, prophet.

Jeremias was not a happy man. His people had sold themselves out to Egypt, in spite of God's warning, and Egypt's enemies had stormed into Jerusalem to punish with the sword those citizens who had been traitors to God. Jeremias had spoken out, in good time, but they had not heeded him. Now the traitors were dead. Many loyal Jews had been captured by Egypt's pagan allies. For these men Jeremias grieved.

Then into his grief came — who knows how — the very voice of God. "I will give them," God said, "a heart to know me, that I am the Lord. And they shall be my people, and I will be their God; because they shall return to me with their whole heart."

At a time when men had stopped praying, had stopped adoring God, and cared nothing for knowledge of Him, God promised to save and instruct His loyal friends through love.

God never forgot that promise. When, at last, He sent His Son to earth, He sent Him on an errand of love. Everything that

Christ did sparkled with love, as a river sparkles in the sunlight. No one could fail to notice it, least of all the faithful followers of Christ Himself. St. John, the beloved disciple, made his Gospel a superb prose-poem on the love of Christ, and in his blazing epistles St. Paul preached always Christ . . . and love.

Men caught the lesson instantly. They gave their love to Christ. They began, as God told Jeremias they would, "to return to Him with their whole heart." But in loving Christ the Christians of those early days did not yet make their love strong and concentrated by focusing it on the symbol of Christ's own love, His Sacred Heart.

Eleven hundred years went by before, in the cool shadows of Benedictine and Cistercian monasteries, the silent, thoughtful nuns and monks came upon the Heart of Jesus as they explored in meditation the message of His Sacred Wounds. This devotion they already knew. Now, having discovered the message of the Sacred Heart, they would not forget.

ONE by one men and women all over Europe began to learn the wonders of the Sacred Heart, and among the first of them was St. Gertrude. (Continued on page 7)

This photo is a reproduction of a six-color painting attributed to the 17th century Ecuadorian artist Miguel de Santiago. It is believed to be the first painting ever to represent the Sacred Heart of Jesus. The work was found in 1954 among the ruins caused by an earthquake down in Ambato, Ecuador.



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Pope's Encyclical on Sacred Heart

Efficacious School of Divine Charity

DEVOTION to the Sacred Heart is a "true synthesis of the whole Christian religion," His Holiness Pope Pius XII says in an encyclical letter marking the 100th anniversary of the extension of the feast of the Sacred Heart to the entire Church.

In the encyclical the Holy Father answered charges that devotion to the Sacred Heart is an outgrowth of naturalism and sentimentalism and is of little value. He emphasized that the devotion is sound and called it "a standard for the salvation of human society."

"WITHOUT doubt, the love of God toward our first parents and the Hebrew people was of a purely spiritual nature. Therefore the expressions of human love, whether conjugal or paternal, which we read in the Psalms, the writings of the Prophets, and the Canticle of Canticles, are signs and symbols of a most true but wholly spiritual love with which God loved the human race.

"On the contrary, the love which emanates from the gospels, the letters of the apostles and the pages of the apocalypse, where there is described the love of the Sacred Heart of Jesus, includes not only divine charity but extends itself also to sentiments of human affection."

"Who can adequately describe the throbbings of the Divine Heart of the Saviour, the certain sign of His infinite love, in the moment in which He offered humanity His most precious gifts: Himself in the Holy Eucharist, His most holy mother, and the priesthood?

"There is no obstacle against the adoration of the Most Sacred Heart of Jesus, inasmuch as it is a sharing and an expressive symbol of that inexhaustible charity which the Divine Redeemer feels even now for mankind. In fact, although the Sacred Heart is no longer subject to the troubles of this present life, it is always alive and beating, and in an inseparable manner is united to the person of the Divine Word and, in Him and through Him united to His Divine Will.

"IT has been the constant conviction of the Church, the teacher of truth to mankind, ever since her first official acts in regard to the devotion to the Sacred Heart of Jesus, that its essential elements—that is, acts of love and reparation rendered to the infinite love of God for man—far from being defiled by materialism and superstition, constitute a form of piety which perfectly carries out a true and spiritual devotion, as was foretold by the Saviour Himself to the Samaritan woman. Therefore, it is not right to say that the contemplation of the physical Heart of Jesus hinders more intimate contact with the love of God, and that it retards progress of the soul on the path that leads to the possession of the highest virtues.

"Unfortunately, the number of those who profess themselves enemies of God is increasing today, and the principles of materialism are being spread more and more both in theory and practice. Therefore, it is no wonder that in the souls of many there is a cooling of that charity which we well know is the supreme law of the Christian religion, the firm foundation of true and perfect justice, and the highest source of peace.

"Moved by an ardent desire to set effective defenses against the evil designs of the enemies of God and the Church, and to return families and nations to the path of the love of God and neighbor, we do not hesitate to propose the devotion to the Sacred Heart of Jesus as the most efficacious school of divine charity."

KING AND CENTER

In the 5th century, Nestorianism divided the SACRED HEART OF CHRIST. The effects of this ancient heresy are still felt in Iraq today. The harvest however, is ripe for conversion. Already many Nestorian leaders, in the mountains at Mosul, have begged the Catholic Chaldean Patriarch to send them a shepherd. During this month of June, could you make the Sacred Heart, the King and Center of the hearts of these poor people? We must build a CHAPEL at a cost of \$2,000, and a SCHOOL for \$3,000. Your name will be inscribed upon a marble plaque and on grateful prayerful hearts for all eternity. YOUR MEET MITE IS MIGHTY MIGHT.



The Holy Father's Mission Aid

MAKE YOUR WILL HIS WILL. PLEASE REMEMBER OUR LORD.

JUNE BRIDES

"Sacrifice is usually difficult and irksome. Only love can make it easy, and perfect love can make it a joy. Sweet Heart of Jesus, be my love." NEWLY-WEDS need all the DIVINE LIFE they can get. Our enrollment goes a long way to help them spiritually. PERPETUAL: Individual \$20; Family \$100. ANNUAL: Individual \$1; Family \$5. Have a Mass or Novena of Masses offered by our poor Missionaries for the spiritual and temporal welfare of the Bride and Groom. We shall send a BEAUTIFUL GIFT CARD notifying them of your thoughtfulness.

AFTER HIS OWN HEART

"I love the Sacred Heart of Jesus and the Immaculate Heart of Mary, His Mother, very much and would like to support a Priest-Son in and for Their honor and glory." Will you help to make BOCHRA and ADLY, seminarians in Egypt, PRIESTS after the HEART of CHRIST? Each needs \$600 in full or \$100 annually for his six-year course. Novice-Sisters CARMEL and GRACIA of the Sacred Heart Convent in India, need \$300 apiece or \$150 annually for their two-year training. Your ADOPTED-SON or DAUGHTER will never forget you in Prayerful Thanksgiving.



SACRED HEART IMAGE

"Behold the Heart that has so loved men. Instead of gratitude, I receive from the greater part (of mankind) only ingratitude." Out of reparation for the human race, could you give a \$30 STATUE or \$15 PICTURE of the SACRED HEART to remind our Missions of the love of Jesus?

ANTIMESMUM. This is like an Altar Stone, but made of cloth. It contains relics of the martyrs, and it serves as the napkin upon which the bread and wine are consecrated into the Body and Blood of Christ. Could you supply a needy Missionary with an ANTIMESMUM or ALTAR STONE at a cost of \$10? He will remember you each time he offers the Holy Sacrifice.

ARRANGE NOW FOR GREGORIAN MASSES AFTER DEATH

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Francis Cardinal Spellman, President Mgr. Peter P. Tushy, Mgr. Sec'y
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Please send me "God's Ground Crew," the booklet telling about the work of your Religious Brothers.
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City.....Zone.....State.....
Age.....Years of Schooling (or Grade).....
To: Vocational Director, Priest of the Sacred Heart, Sainte Marie, Illinois.
Send this coupon

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OUR SUNDAY VISITOR

June 3, 1956

Editors' Views on Current Events

Right or Wrong

The Priesthood: A Power for Good

WITH the memory of so many First Masses throughout the country fresh in our mind, we can give fervent thanks to God for having granted us still another generation of self-sacrificing Levites for the work of His ministry.

How many times have we not been grateful for our priests when, miserable with sin and remorse, we have crept into the confessional, confident of a sympathetic reception and a renewal of God's grace! One hardly knows whether to wonder more at the power to consecrate the Body of Christ or to forgive sins. For certainly this ministry of reconciliation is one that God gave neither to angels nor archangels.

"Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained."

The Jews were scandalized when Jesus first exercised this tremendous power—a power so proper, so peculiar to God that even human pride could not make the mind conceive that it could be given to man:

"Who can forgive sins but God alone?" the Jews asked.

Who indeed! Who except men having the divine priesthood of Jesus Christ. And we, too, on occasion, when we see this power exercised by a mere man, might well ask ourselves—not with pharisaical scandal, but with reverent surprise at such a dignity: "Who is this that forgiveth sins also?"

By his preaching, the Catholic priest is a minister of Christ and dispenser of the mysteries of God in still another way. "Going therefore," Christ said, "teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you."

It is by means of her priests that the Catholic Church, the depository and infallible guardian of divine revelation, pours out the treasures of heavenly truth; she preaches Him who is "the true light which enlighteneth every man that cometh into this world"; with divine bounty she sows that seed, so small and worthless in the profane eyes of the world, but which is like the mustard seed of the Gospel. For within itself it has the power to strike root in souls, strong and deep, to make them like sturdy trees able to withstand the wildest storms.

We see today the condition of a world brought nigh to chaos by muddled thought and infatuation with notions of false liberty. And yet, throughout it all, the Church stands like a lighthouse with its bright beam warning of every deviation to right or left from the way of truth, and pointing out the right course to salvation for all to see.

How is this done if not through her priesthood? It is the priests who form the lips of the Church. To them has been entrusted the conscience of mankind.

The word of the priest enters the soul and brings light and power. The voice of the priest rises calmly above the storms of passion, fearlessly to proclaim the truth and exhort to the good: that truth which throws light upon and solves life's greatest problems; that good which no misfortune can take from us, which death only renders secure and immortal.

JUST think of the truths themselves, inculcated by the good and faithful priest—how powerful they are in creating peace of heart and moral education. It is the priest who points out the passing nature of this present life; the perishableness of earthly goods; the value of spiritual goods and of our immortal soul; the severity of divine judgment; the spotless holiness of the divine gaze that reads the secrets of all hearts; the justice of God that will render to every man according to his works. These are a few of the lessons taught by the priest—an effective antidote for a world gone mad with pleasure, greed, and hatred. If anything is to heal the wounds of present-day society, it will be the preaching of Our Lord's new commandment, enjoining a love that extends to all, that knows no barriers nor national boundaries, excludes no race and makes no exceptions, not even of its enemies.

The experience of twenty centuries fully and gloriously reveals the power for good of the word of the priest. It awakens

heroism of every kind, in every class and place, and inspires the self-forgetting deeds of the most generous hearts. All the good that Christian civilization has brought into the world is due, at least in root, to the word and works of the Catholic priesthood.

Finally, the priest in another way follows the example of Christ. Of Him it is written that He "passed the whole night in the prayer of God," that He "ever lives to make intercession for us." Like Him, the priest is the public and official intercessor for humanity before God. He has the duty of offering to God in the name of the Church, over and above sacrifice strictly so-called, "the sacrifice of praise" in public and official prayer. Several times each day, with psalms, prayers, and hymns taken in great part from the inspired books, he pays to God this dutiful tribute of adoration and thus performs his necessary office of interceding for humanity. And never did humanity, in its afflictions, stand more in need of intercession and of the divine help that it brings. Who can tell how many chastisements priestly prayer wards off from sinful mankind, how many blessings it brings down and secures?

If Our Lord made such magnificent and solemn promises even to private prayers, how much more powerful must be that prayer which is said ex-officio in the name of the Church, the beloved Bride of the Savior? Though in prosperity so often forgetful of God, in the depth of his heart the Christian yet keeps his confidence in prayer, feels that prayer is all-powerful, and as by a holy instinct, in every distress, in every danger, whether private or public, has recourse with special trust to the prayer of the priest. Truly does the priest occupy a place midway between God and humanity.

A splendid tribute is paid to the priesthood by the very enemies of Almighty God. They show that they fully appreciate the dignity and importance of our priesthood by directing against it their first and fiercest blows, since they well know how close is the tie that binds the Church to her priests. The most rabid enemies of the Catholic priesthood today are God's most furious enemies—a great homage to the priesthood!

So we welcome this year's new priests within the ranks of Christ's ministers. "I will not now call you servants," He tells them, "but I have called you friends." It will be their privilege, their joy, their consolation, morning after morning, to ascend the mountain of God and converse with Our Savior. It will be their duty to raise up the prayers of the people, and in return to draw down upon them the blessing of the Most High.

Who can tell how many souls those priestly hands will baptize! How many people bowed down with grief of soul will seek God's pardon at their hands! How many in the dark hours of the night and the early morning, will be prepared for their encounter with judgment!

They have given themselves entirely to the people to be at their beck and call for the rest of their lives. They have made every sacrifice generously, with a large heart and a willing mind. But the young priest has only a notional knowledge of the sacrifices involved in priestly living. He presents God with a blank check, if one might call it that. It is only later, much later, that he learns the cost of his priestly calling, sometimes in terms of loneliness, self-sacrificing, misunderstanding, and grinding obedience.

He sees others of his own age marrying and raising up families. Others of them achieve fame and a measure of worldly success. He has eschewed all that. He is the last of his own line and generation.

You know, there is a sort of freemasonry among priests. Wherever a priest meets another priest, they meet as friends. Every rectory in the country is open to the Catholic priest wherever he may be or wherever he may come from. There is not only the sharing of the priesthood of Jesus Christ, but there is also a fellowship of sacrifice involved. The priest is a man who has given all that he has to Our Lord. He keeps back nothing. He has put everything "into the basket."

"DON'T talk to me about lawyers!" "Why, what's the matter with them?" "Well, they've been such a nuisance in connection with my husband's will that I sometimes wish he hadn't died."—Irish Digest.

Time to think about

A Unique Vacation

EDDIE DOHERTY

MEN and women seeking a "different" sort of summer resort, or vacation center, will find the "most different of all" at Madonna House, Combermere, Ontario, Canada—especially in the last days of July and the first days of August. In these days Madonna House is not only different but unique; for it is the only institution in North America that welcomes married couples and all the children, and provides lectures and entertainments for the parents, and care and fun for the children—with baby sitting thrown in, and diaper service, and bottle service, if necessary.

Madonna House, conducted by Mrs. Eddie Doherty, is at all times a community center for a large—and ever enlarging—area, a source of help to thousands, and a training school for young men and women who want to devote their lives to the corporal and spiritual lives of mercy in the lay apostolate.

But in the summer it is something more. It is then also a School of Catholic Action, open to pupils from all parts of the world. It sometimes has as many as fifty pupils in one week—and more than a hundred the next week. Its faculty consists of priests, each an expert in his own subject. And its pupils help with the chores.

Combermere is set in one of the most beautiful sections of Ontario. It is about 125 miles due west of Ottawa, the capital of Canada, and is surrounded by forests and hills. Madonna House itself rests on the bank of the beautiful wide Madawaska river—one of the many attractions for fishermen tourists—and recently it has acquired a farm that borders on a beautiful shallow lake, a safe lake for little bathers.

The Summer School of Catholic Action was suggested by the Most Reverend W. J. Smith, Bishop of Pembroke, Ont., who deplored the great lack of such schools in the U.S.A. and Canada. It was begun in 1949. In that year the school was simply an experiment. There were not more than fifty pupils during the entire season, which lasted between May and September. The teacher was also the cook, nurse, house-mother, scullery maid, and recreational director—Mrs. Doherty. The classes embraced many subjects, and lectures were most informal.

In 1950 there were perhaps a hundred pupils, and some visiting priests were added to the faculty. The following year, however, when the attendance doubled, it was necessary to organize the school, the faculty, the classes, and the accommodations.

At first the matter of accommodation gave no trouble. Madonna House had acquired the use of an old inn, a rambling 15 room house built nearly 130 years ago, which it turned into a woman's dormitory. Some of those rooms held double bunks. Nearly every room held two beds or more. As the school developed, however, the problem of housing the students grew more complex. It was then Madonna House came into possession of St. Anne's farm, with its little old-fashioned house, and also managed to obtain the use of another rustic dwelling. The process of "growing"—and of finding room for this growth—continues.

At first it was comparatively easy to feed the Summer School students, the staff workers, the applicants, the visiting volunteers, and the guests who were not there as pupils. There was a wood-burning stove, and a kitchen where two people could comfortably pass each other. But sometimes there were six or seven cooks in that kitchen, at that stove—and, after breakfast, dinner, and supper, a dozen or more men and women washing and drying and putting away the dishes. An outdoor oven was added. That helped. But it wasn't enough. It was especially not enough when there were a hundred or more people to feed at every meal.

A great wide, long dining room was built, and completed in 1953. All the guests could be served here. But the kitchen was still a "bottle-neck." Last year the bottle-neck was shattered. A new kitchen was built, a workroom with enough space for all the cooks and assistant cooks needed for any crowd, and with such added conveniences as electric ice-box and deep-freezer!

In 1951 it was decided that the school should start, that year and every succeeding year, on the first Monday of July, and that it should continue for at least five weeks. And a teaching faculty was recruited which would give lectures every day except Saturdays and Sundays, between 10:30 and 1:30 in the morning, and 2:30 and 3:30 in the afternoon. Mrs. Doherty would lecture on various subjects on Monday and Friday

evenings. On the other evenings there would be square dances, moving pictures, community singing, picnics—while there was light enough—and other home-made entertainments. Saturday and Sunday were "free days." Most of the pupils came or left, on Saturdays. On Sundays they "got settled."

"EVERYBODY was a stranger to each other, and to Madonna House too, it might be, on Saturday afternoon," Mrs. Doherty says, remembering her first years in the school, "but by Sunday evening everybody was calling everybody else by their first names."

The essence of the school, she insists, is that it gives the hungry Catholic seeking the fullness of his faith all he can digest of that faith. And it makes him hunger more keenly for all there is to be consumed. People seeking God, she feels, instinctively seek Him in summer, during their vacations, when they are not harassed by the necessities of making a living or by worries about insecurity. The Madonna House School, she believes, brings all these people into the stream of liturgical life, gives them an integrated Catholic education. They partake of the prayer life of the community, with Mass and Communion every morning in the Immaculate Conception chapel, with Prime and Compline and the Rosary, with visits to the Blessed Sacrament, with spiritual reading, and with the public discussion of Catholic dogmas.

The pupils are also taught the dignity of labor, for, while the majority of them pay \$20 a week for board, lodging, and tuition—though some of the very poor pay nothing at all—all pitch in with the daily tasks, the cleaning of dishes, the weeding of the gardens, the filing of library cards, the bringing in of wood to the kitchen, the picking of berries in the woods or fields, and the other chores that Madonna House cannot afford to pay for. However, the work gets to be as much a part of the vacation as the lectures, the square dances, the sing-songs, the nights of sitting around the great bon fires at the river's edge, the prayers in the chapel, and the rest of the week's routine.

THE first week is always given over to the principles and the foundations of Catholic Action.

The second is devoted to "The Mass lived."

The third has as its theme, "Mary, the gateway to Christ."

The fourth is especially dedicated to the laity, for it treats of sanctity in the market places of the world, the social principles of the Church applied in the daily life, the daily business.

These four weeks are attended mostly by single men and women. But one week, the fifth in the season, is set aside for parents and children. Last year there were more than seventy children, ranging in ages from one year to almost eighteen.

No place else in this hemisphere, perhaps, are such careful plans made for both parents and children. Graduate nurses and trained staff workers take care of the children during the day, supervising their recreation, and teaching them various new games and sports, perhaps. At night trained "baby-sitters" take over. Meantime the parents have the opportunity of listening, in peace and without any worries, to the lectures of the priest.

The children are taken out into the country shortly after breakfast, into the hills, or to some shallow lake where they can bathe for hours without any danger. The neighborhood abounds in such places. If it rains they are taken to some shelter where games are arranged for them. Every day is, for them, a day of fun and wholesome exercise, and a close acquaintance with the beauties of nature. About four o'clock in the afternoon, after the second lecture of the day is finished, they are brought back to their parents. And then usually everybody goes swimming in the Madawaska. Immediately after supper the children are again taken away from their parents, and they are put to bed early.

This is one of the most popular weeks in the Madonna House School. It is so well attended that Mrs. Doherty is thinking about extending it for another week.

On St. Anne's farm two cabins have already been built, and furnished for house-keeping. This year it is planned to erect at least two more. Eventually there will be a colony of cottages (Continued on page 7)

What Our Readers Think

Opinions expressed in this department are those of our correspondents and are not necessarily shared by the editors of Our Sunday Visitor.

High Scholarship Of Catholic Students

HERE in Akron we have just had a fine example of the high scholarship of students in Catholic schools. Of the ten top students in the district-state scholarship tests given in May, six were from St. Vincent High School here.

This shows that Catholics haven't a leg to stand on when they try to excuse themselves from the obligation of sending their children to Catholic schools.

Elenden DeFrango
Akron, Ohio

Working Backwards

AREN'T we doing a lot of things backward? Take our educational system for instance. Children entering school do very much as they choose, as though they had the knowledge they came to acquire. What sense to that? They are treated like infants although they are physically and mentally superior to children a decade or so past who managed very nicely with much stiffer assignments and greater quantities of knowledge to devour.

In high school they are usually humored with more extra curricular activities than of subject matter needed to develop their talents and abilities in preparation for their future life. Courses are chosen which require the least effort. Grades are obtained without acquiring much knowledge. Freedom of expression quite often destroys a class period's usefulness. Ego displaces wisdom. Graduation Day puts them on top of the world, or does it?

College time finds them wondering what they know and are fitted for. Counsel helps with a decision. Then they find themselves in a straight jacket. At least they are very definitely told what to do, what to learn, what the answers are. Reactions to ideas are discouraged. The student is squelched. Twelve years of delusion ends in repression of ideas, individual thinking and incentive to carry on. Research in knowledge is stopped.

No wonder we haven't put out any wonderful educators in the last decade! No wonder we're lacking in men and women of ability in all the fields of endeavor! Working backwards is getting us no place fast.

Frances Ray
Ralston, Wash.

Distribute Catholic Literature

WHY not train our children to be lay apostles? If they have imprinted on their young minds the value of good Catholic reading they will be less likely to fall prey to the demoralizing literature.

A very simple and easy means to educate them for the lay apostolate is to have them help distribute Catholic literature. A few leaflets given to the children every week with instructions to leave them in buses, waiting rooms, etc., where they will be picked up and read will be the beginning of what may become a life long apostolate in the distribution of Catholic literature.

Mrs. E. D.
Pennsylvania

Jehovah's Witnesses

Dear Father O'Brien:

THIS is to thank you for the splendid articles on Jehovah's Witnesses in O.S.V. They are factual and irrefragable. Last night a young matron of the parish came into the office, all confused by the literature of the Witnesses. She had begun by trying to convert them and — poor thing — with only a grade-school education, she fell before their glib tongues.

At first I tried meeting her objections head on and got nowhere. Finally I pulled out the current issue of OSV and read your article to her. That did it. The discussion was closed. "If their founder was a rascal like that," she said, "I'm through with them."

Yours the credit, yours the merit!

Rev. Richard Ginder

Editor's Note: Copies of Father O'Brien's series of articles on the Witnesses of Jehovah are now available in pamphlet form. The price is 10c each; 3 for 25c; 15 for \$1; \$5.25 per 100 copies.

Contraceptives And Sterilizations

THANK you for the wonderful article on contraceptives and birth control in the May 20 issue. I am a Catholic nurse and have noted in the past few years the increase in the performance of operations to create sterility; also in the seeming hardened attitudes of the medical profession in which many doctors advise the use of contraceptives and sterilizations in cases where impaired health could not be used as an excuse. This is often done in the same manner as merely prescribing the use of aspirin.

I have tried to discuss this matter with both lay and professional persons and they seem to have no idea of the seriousness of determined interference with nature, nor the physical harm that may develop as a result, not to mention the moral dangers involved as you so clearly pointed out in the article.

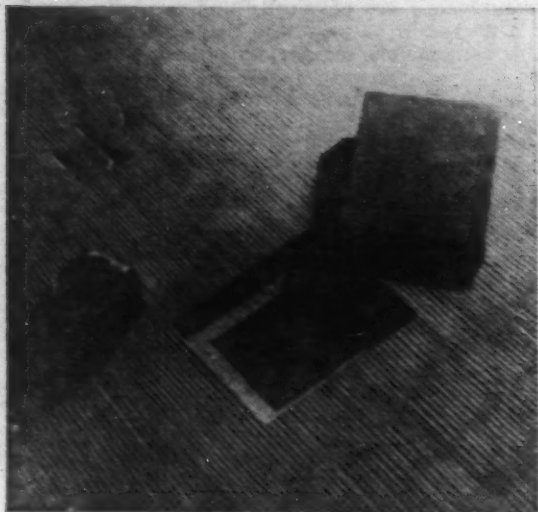
You mentioned that abstinence is often necessary in certain circumstances. When I have advised abstinence in various cases even among Catholics I have been appalled by their attitude in regard to the sacrifice this self denial would entail.

C. C.
Montana

Consecration of an Altar

*Upon This Rock
I Will Build
My Church*

1. Every altar contains some relics of the saints, in memory of the time when Mass was celebrated on the tombs of martyrs. The relics are at the left of the compartment, or "sepulchre," that will hold them. At the right in the picture is the cover of the sepulchre.



2. Incense from this incense "boat" will be burned to celebrate the altar's holiness and to signify how prayers ascend towards heaven. The blessed ashes will be used in preparing the Gregorian water (mentioned in a previous article). Notice the crosses made out of wax.



3. The relics are honored on a repository altar, awaiting the moment when they will be sealed inside the altar to be consecrated. The sacrifice of Christ's Body and Blood will take place over the remains of His faithful witnesses who once shed their blood for Him.



THERE is always at least one altar in every church. Have you looked at it carefully? Do you know what an altar really is? To help you understand better, here is a picture story of how a new altar is consecrated.

Altars are not constructed like ordinary memorials that have nothing sacred about them. The Church, in the person of the Bishop, has to prepare them for their role in the celebration of the Mass. This is done in a long, magnificent ceremony which is something like a baptism and is called a "consecration." The pictures on these pages show the main steps in this process. You learn that a Christian altar is in essence a stone, the basic stone of the church building. For as a church built out of stones represents the community of baptized souls, so the altar-stone represents Christ our leader and head, our cornerstone, which supports the whole building. A church without an altar would be one that has no soul, no center. And what is this altar? A table made out of stone, nothing more. We are often kept from seeing this basic fact by the great quantities of lace, flowers, candles, and statues that overload our altars. We lose sight of the altar's true nature, its nobility and solemnity.

4. The bishop is anointing the cover of the sepulchre with holy chrism. This is the oil of the priesthood and it is used in baptisms, confirmations, and consecrations. Truly the altar is a sacred, glorious stone.



5. A workman is closing up the sepulchre, using cement that was blessed for the purpose. In addition to prayers and blessings, the liturgy needs a solid, sturdy altar, the product of good workmanship. God creates the world, and men carry on and complete this act when they do their work for the sake of His glory.



6. The altar gets incensed many times in the course of its career—for example, at the beginning of every High Mass, and at the *Magnificat* during Vespers. In this manner we commemorate its first consecration.



7. The five crosses carved in the altar-stone, signifying Jesus' five wounds, are anointed first with the oil of catechumens, which is the oil of initiation, and then with the holy chrism, the oil of victory and kingship.

8. The master of ceremonies lights the twenty-five grains of incense that are divided up among the five crosses. This eloquent rite recalls how the five holy women bound up Christ's wounds, before His sepulchre was closed with the great stone. A song of praise is sung: Alleluia! Christ Who was dead and buried is arisen. Our altar is not a tomb, it is the altar of the living God, calling us to life everlasting with Him.

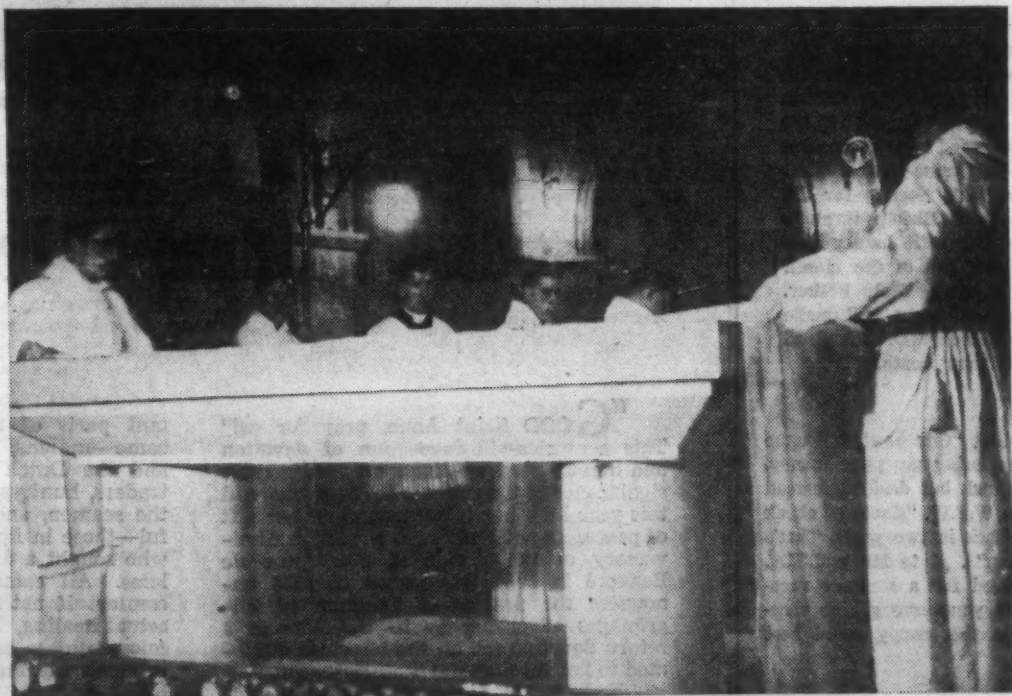




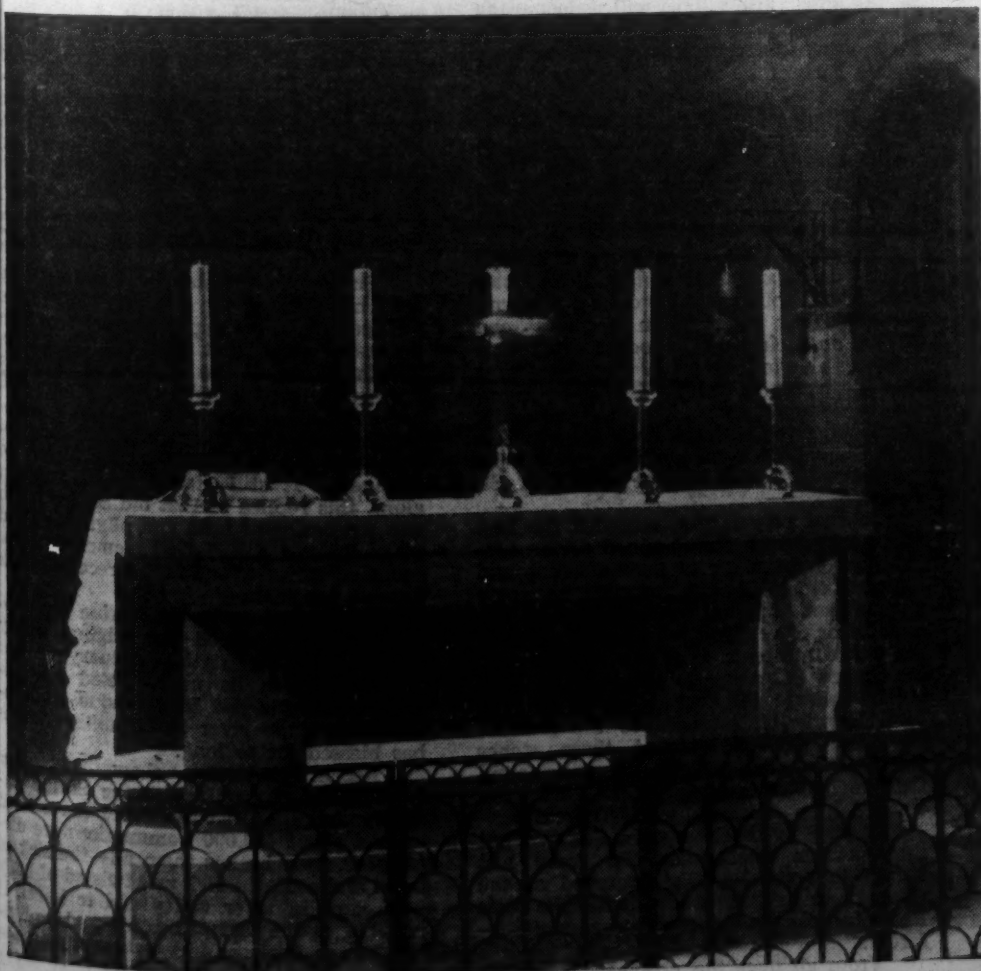
9. The wax and incense are burning near the spot of oil that can still be seen where the altar was just anointed. The Bishop intones this hymn: "Come, Holy Spirit, fill the hearts of thy faithful, and enkindle in them the fire of thy divine love." Then they chant, "Close to the altar there's an angel with a golden censor, sending great clouds of fragrance up to the throne of God."



10. The altar, anointed as it is on all sides, is indeed *Christos* (the Greek word *Chrisma* means "anointing"). The altar-stone represents Christ, Who was, as the Gospel says, the "corner-stone." The altar is the center around which the church building is erected, and the Church-at-large forms itself around Christ.



11. The acolytes are spreading out over the altar the new white linens that the Bishop has just blessed. Even so is one clothed in spotless garments after being cleansed and anointed during baptism.



12. What was, a little while ago, a simple piece of stone carved out by a stone-cutter, is now an altar, consecrated, clothed, and adorned. Mass can now be started. The sacrifice of Christ and the feast of His Body is about to be celebrated for the first time—the first, we hope fervently, of thousands of times.

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GOD LOVE YOU

Most Reverend
Fulton J. Sheen

If an electric wire is strung on poles 1,600 miles from a dynamo, it will not light your house; if the wire reaches to within 100 miles of the source of electric energy, it will not give you power. Contact must be made at the source of power. In religion, this is known as Apostolic Succession. A religion which starts today as a modern Christianity is too far away from Christ to receive His authority and His power. Even a church which started four hundred years ago is too distant from God Incarnate to be vested with His Commission. But it is possible for every Bishop and Priest in the church today through the Vicars of Christ to trace back their authority to Christ Himself.

Something new has recently happened in the Mission world: the Apostolic Succession was transmitted to a white bishop from a negro bishop. Bishop Bigirimwami of Nyundo Africa consecrated Bishop Perraudin, who after the ceremony addressed the African Bishop as follows: "An old friend of mine wrote that the Church is above all races. That is not quite correct; the Church is in all races, at the heart of all races, uniting them from within. She is the only force in the world that can do that."

Today there are 113 native Bishops in Mission lands. The Church in Africa, India, Japan and Oceania is one with you because its authority is derived from Christ through Peter. It can be your privilege to extend apostolic succession to all peoples by aiding the Holy Father support 100,000 missionaries. Enable every race and tribe and color and nation under the sun to contact the Source of Divine Power. What you send to the Holy Father through his Society for the Propagation of the Faith is distributed to the Bishops throughout the missionary world. Deny yourself a little luxury each day—a paper—a soft drink—and at the end of the month send it to us and we will forward it to the Holy Father. Thus, you will thank God for your faith; you will make reparation for your sins; you will save souls who will plead and intercede for you at the hour of your death.

GOD LOVE YOU to E.J.W. for \$4.40. "Our bowling league had its banquet last night and I am enclosing my prize money. I had planned to spend it on a fancy meal, but decided instead on a sacrifice for your missions." . . . to W.F.W. "Enclosed check for \$1.50 is the first dividend on this stock in two years. That's my reason for wanting to give it to you." . . . to Mr. and Mrs. M.C.L. "This \$10 represents money saved for a summer vacation for my family. The suffering whom you serve get no vacation from their afflictions so I thought the money could best serve your purpose."

A GRADUATION GIFT IDEA is the lovely and ever-popular God Love You Medal. The image of Our Lady appears on this medal and is surrounded by the ten letters of the words "God Love You." The seal of the Society for the Propagation of the Faith appears on the reverse side. For the following offering and your request we will send you the corresponding medal listed below:

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OUR SUNDAY VISITOR, Huntington, Ind.



This is an aerial view of the renowned shrine to Ste. Anne de Beaupre near Quebec, Canada.

Triduum of Pilgrimages to

Good Ste. Anne de Beaupre

DOROTHEA B. VINCENT

"GOOD Saint Anne, pray for us!" This centuries-old invocation of devotion and human need will have an even greater significance to the summer throngs who will this year seek her intercession and her gift of peace. In anticipation of the 300th Anniversary of the Shrine of Ste. Anne de Beaupre in 1958 this season of 1956 announces the first of A Triduum of Pilgrimages advocated by its directors as a return devotion for all the blessings attributed to her through the centuries.

From the beginning of June until mid-October, and especially during the Solemn Novena July 17 until her Feast Day on July 26, the quiet little village will welcome the thousands who come from all parts of this North American continent as well as from distant parts of the world. The quiet folk of Beaupre are humbly aware that they have as their natural heritage the peace of this land of miracles which beckons more than a million and a half persons annually. Their forefathers were the first witnesses to the great favors, both temporal and spiritual, which she grants to the faithful.

It was in 1658 that a group of Breton sailors, desperately afraid that their small craft would split assunder during a storm, petitioned her intervention to the throne of God on their behalf. Soon the battered ship was able to limp safely on quiet waters into the haven of the St. Lawrence River. On the Beaupre shore, in a lovely meadow overlooking the majestic river they built a tiny Chapel as a thanksgiving and acknowledgement of the benevolence of St. Anne.

In that year is also recorded the first miracle by which she obtained divine recognition of the token of their affection and belief. Louis Guimont, crippled by acute rheumatism, insisted on attempting the hard labor of erecting the Chapel. Pausing for a few moments to regain his strength, he begged St. Anne to alleviate in some small measure the torture which gripped him. Slowly he returned to the foundation and painfully placed three stones therein. When he straightened up he found that he had done so easily, without pain. He had been suddenly, totally cured!

Surely by such a miracle wrought through her intercession St. Anne had shown that she heartily approved of the Chapel and that she would indeed be their Protectress as she was the Patroness of Seafarers.

From all over the province, from dis-

tant parts of the continent the pilgrims came—Indians, Frenchmen, the Spanish and the Dutch from regions far south—traders, hunters, the noblesse, the peasants, the seamen, and the afflicted and sorrowful—those in favor with God and those not who sought a divine answer to their problems. All came to petition—all received comfort if not actual aid, strength if not actual healing. Even in those early days of colonization a heavenly atmosphere seemed to cloak the meadow and the surrounding hills.

ON December 3, 1667, Bishop Laval in Quebec, declared that St. Anne's Feast be henceforth regarded as a Holy Day of Obligation. Her chosen place in the life of the French-Canadian people had been recognized. He further acknowledged his own devotion by putting forth such zealous efforts that Father Thomas Morel, St. Anne's first parish priest, received on March 12, 1670, the first of seven relics, a fragment of St. Anne's finger bone, obtained from the Chapter of the Cathedral of Carcassonne, France.

Successive disaster by flood and fire have not dimmed the devotion to Ste. Anne de Beaupre. Five replacements have been necessary since that first humble Shrine, but the stone of the Church of 1676 was preserved and rebuilt into a separate memorial Chapel where the old furnishings have also been carefully restored. Today they are the rarest antiquity for the continent. It still stands in its poignant glory, this replica of that old Shrine which was the cradle of faith and pilgrimage, and which is now a hallowed memorial to the countless miracles and favors received in its humble precincts.

Each addition to the Shrine has supported and enhanced the original stately beauty and the sixth sanctuary in her honor soars in its uncompleted magnificence of Gothic and Romanesque architecture above the river and countryside she has blessed for so long.

Recent estimates show that over 1,500,000 pilgrims flock to the Shrine annually and that 18,000 Masses are offered up and about 400,000 Communions are distributed. She invites them all—the sick of heart and soul, the sick and twisted of body—to come into her valley and to kneel, if possible, at the foot of her Miraculous Statue, which depicts Mary as a child in the arm of St. (Continued on next page)



Bishop Thomas K. Gorman of Dallas-Fort Worth (left) was presented with a bronze plaque for his 30 years service to the Catholic press by the Catholic Press Association of the U. S. at the 46th annual meeting in Dallas, Texas. The bishop is episcopal chairman of the press department, National Catholic Welfare Conference. Shown with him are Msgr. John S. Randall, managing editor, Catholic Courier Journal, Rochester, N. Y., newly-elected president of the CPA (center); and the Rev. Patrick O'Connor, S.S.C., for more than 10 years Far East correspondent for the NCWC news service, who was a principal speaker at the meeting. Father O'Connor was presented with a CPA citation and with the Catholic Digest's award of \$1,000. OUR SUNDAY VISITOR publications were awarded four honors. See "Looking and Listening" for sidelights of the convention.

Carved on a Tree

Friends in the Sacred Heart

CECILIA WADE

WE HAD a picnic in the little grove of trees back of Ruth's house. They have their outdoor oven back there. A really nice boy was visiting in town, and Ruth invited him. He seemed to like me.

He asked Ruth's permission to carve something on the big old tree close to the oven. She said it was all right. When he started carving a big heart after spending a lot of time talking to me the others started giving us meaningful glances. But I still was not convinced it was anything like that. He was a serious one, and although friendly, his talk had been anything but romantic.

He finished carving the big heart. Then he put his initials in and then mine (everyone holding his breath by this time) and then . . . the initials of all the others there, too. And no Cupid's bow. "Sacred Heart of Jesus," he said simply. "Our friendship in Him will last." And he meant the friendship of the whole group.

Well, surely, my romantic young heart had an instant of "letdown." But only an instant. Then I began to appreciate the beauty of the boy's concept of friendship . . . friends written in the Sacred Heart of Jesus, all our little hearts intertwined in the Big Heart. And there we are back to the Mystical Body and the great and universal love of all people in Christ.

It is at moments like that, with limited romantic love almost crowded out with the thought of love for all in Christ, that I wonder about me. And God's plans for me.

A Unique Vacation

(Continued from page 3) here, and it will be known as "The Cana Colony." Each cabin is named for a saint. The first two, named for the prince of the angels and archangels, and for the great apostle to Ireland, are known most intimately as "Pat and Mike's."

They are situated close to a beautiful lake in which the children can wade all day without any danger of getting into water too deep for them. They will be available for rental by couples with children. There is no set figure for the rental. Whatever the family can afford—that is what will be "joyfully accepted."

The priests of the faculty may or may not be changed every year, Mrs. Doherty says. But the schedule of subjects to be taught will not be changed, unless some extraordinary event demands it. This year's attendance will be the largest yet, she declares. Special accommodations are being made for housing men. She intimates that some will sleep in tents. Registrations for the school, she warns, should be made early in the year. Otherwise many people will have to be turned away.

Ste. Anne de Beaupre

(Continued from page 6) Anne who points with her left hand towards heaven, the source of her great power of intercession to God.

A Pilgrimage to Ste. Anne at Beaupre is more than a public affirmation of faith or a sight-seeing trip to another province or country—it is a humble quest for a peace the world cannot offer, for the numerous special graces she bestows on the prayerful sojourner who has made a sacrifice of time, money or comfort, to invoke the spiritual gifts for oneself or for others.

OUR SUNDAY VISITOR'S annual pilgrimage to the shrine of Ste. Anne de Beaupre is scheduled for July 21-29. The group will be at the shrine for a solemn triduum in preparation for the July 26 feastday. Other shrines included in the itinerary are Our Lady of Victory at Lackawanna, N. Y., St. Joseph's Oratory near Montreal and Cap de Madelaine at Three Rivers, Quebec.

Folders giving full description, prices and other travel details may be had by writing to the Travel Dept. — OUR SUNDAY VISITOR—Huntington, Ind.

History of Love

(Continued from page 1) Some years before her death in 1302, on the feast of St. John, the beloved disciple, she had a vision in which Christ allowed her to rest her head on His side. There she heard the beating of the Sacred Heart.

Like a child, she was thrilled by her discovery. And, like a child, she had to talk about it. She addressed the Beloved Disciple. "John," she said, "didn't you hear this when you rested on His bosom?" John said that he had. Then, realizing that Gertrude wanted to know why he had written nothing about the Sacred Heart, he added that this devotion was to be saved until the love of the world for Christ had grown cold, as cold as the love of the Jews for the One God, in the days of Jeremias.

Naturally, the words of St. John were not intended to stop devotion to the Sacred Heart. They were merely an explanation. So the devotion continued to grow. Here, then there, in another place—everywhere, men and women strengthened their devotions to the five wounds of Christ but ever more attention to the wounded Heart. For three hundred years they did this, and all the while the Heart stood out more and more in popular devotion. Finally it stood alone, honored by special prayers, praised and loved by great saints in Italy, France, Spain, Belgium, and even in Quebec, where the saintly nun, Mary of the Incarnation, spoke the praises of the Sacred Heart.

Sister Mary died in 1672, and at this time a pulsing, living devotion to the Sacred Heart lay just under the surface of Christendom, ready to burst forth for everyone to see. St. John Eudes, the French Apostle of devotion to the hearts of Jesus and Mary, wrote prayers for a new Mass in honor of the Sacred Heart, and composed an office for the breviary. On August 31, 1670, the Mass of the Sacred Heart lifted up to God all of its splendors of honor and devotion for the first time, in a seminary chapel in France.

What had God said to Jeremias? "I will give them a heart to know me, that I am the Lord." And what heart could that be, if not the Heart of Jesus, the Heart that Margaret Mary Alacoque was soon to see in the hidden quiet of her Visitation convent?

NOW the time was right, the world was cold enough, to be introduced formally to the Sacred Heart. Christ told that to Margaret Mary, and He made the promises that the whole Catholic world now knows. He asked that the feast of His Sacred Heart be celebrated on just the day that we celebrate it now (this year June 8, the second Friday of June). And He asked that all who love Him receive Him often in Holy Communion. Then Christ went away and came no more, unless it was to carry Margaret Mary's soul to heaven in 1690.

It would seem that all had been accomplished now, but this was not so. Pope Alexander VIII thought it best not to establish the feast of the Sacred Heart at that time. So thirty more years went by. Then a plague hit the city of Marseilles, and in fright and hope the people of the city turned to the Sacred Heart. They consecrated Marseilles to the Heart of Jesus. They worshipped that Heart publicly. But still Rome held back. Finally, in the year 1765, Pope Clement XIII approved the feast, but only for France.

It remained for Pope Pius IX to give the Feast of the Sacred Heart to the whole Church, which he did in 1865, just a century ago this month. At last, in 1899, Pope Leo XIII consecrated all mankind, Catholics, Protestants, Jews, and pagans to the Sacred Heart.

Now all the world had a heart by which to know God, that He is the Lord. Now all the world could see in that symbol of God's love for men the flaming reality of the Trinity, the Incarnation, and the Redemption. Perhaps not everyone could understand those words, but all could see the Sacred Heart as a representative of love and understand that the history of God's dealings with men has always been and always will be a history of love.

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Artist: Addison Burbank

CAN YOU MAKE THE MULE MOVE A LITTLE FASTER, THOMAS? PAUL HAS FAINTED AGAIN.

AFTER YOUR STOP AT THE OASIS, TRAVELING WAS EASIER. SEVERAL HOURS LATER, BARNABAS POINTED OUT THE ROOF-TOPS OF DERBE.

I'LL TRY.

WHERE DO WE GO NOW?

I WISH I KNEW.

FRIEND, IS THERE AN INN OR OTHER PLACE WHERE WE CAN FIND LODGING HERE?

ONLY MARCUS' PLACE, IF-

WHAT HAPPENED TO YOUR FRIEND? HE LOOKS IN BAD SHAPE!

HE'S BEEN HURT. WE NEED A BED AND A PHYSICIAN, IF WE CAN FIND ONE.

YOU CAN'T TAKE A SICK MAN LIKE THAT TO MARCUS' PLACE! HE'D DIE FOR SURE!

BUT WHERE ELSE CAN WE GO?

COME WITH ME.

WHERE?

TO MY PLACE.

BUT YOU HAVE NOT ASKED US HOW MUCH WE CAN PAY. WE ARE POOR —

MY GUESTS DO NOT PAY.

NEXT WEEK: A PAGAN HOUSE.



ROGER



The Children's Week

Father Albert Nevins, M.M., Editor

QUOTE OF THE WEEK

THE longer you put off doing a job, the harder it becomes to do.—Martin Vanbee

Chat of the Week

'H' is for Hermit

FATHER RAY GRIBBIN

WHEN Our Lord wanted to pray in a special way, the Bible tells us that He went out into the desert. He did this in order to be alone. He did not want other people to interfere with His prayers.

Of course, Jesus was not the first person to go into a desert all alone in order to pray. Some of the great men of Jewish history did it before Him. St. John the Baptist did it. And soon after the time of Jesus we find the great St. Paul doing the same thing.

Naturally, Our Lord did not stay in the desert. Neither did St. Paul. But, little by little, there grew up in the Church the idea that a very wonderful way to become holy was to go off into a lonely place and stay there

all of the time, praying and doing penance.

First one man did it. Then another, and another, and another, until there were hundreds of men living alone in deserts and on lonely mountains.

These men we call hermits. In fact, the word "hermit" means "one who lives all by himself."

It was not easy for men to go away and live their whole lives by themselves. But the hermits did it in order to make up for the sins of the world. And some of them even did more.

Among the hermits there were men who spent their lives standing on top of a pillar, or standing still in the open air. Of course, most people thought that they were crazy. And that, I think, is part of the reason why they did these things. They wanted people to think that they were . . . well, strange. They wanted people to come out into the desert to see them. And when a lot of people did come they preached to them about God and about being sorry for their sins.

Today I don't know of any hermits on pillars. I don't know of any standing-still hermits. But I do think that there are still some men, scattered around the world, who live on lonely mountains or in deserted places and spend their whole lives praying for themselves and for the world.

Book of the Week

The Stars



IT is amazing to think that while the bright sun is shining, the beautiful stars are out and we can't even see them! And did you ever wonder what would happen if our earth were a few miles closer to the sun or a few miles further away. It would certainly make a big difference in our lives.

We think you will enjoy reading Dr. H. P. Wilkins' book, "The Prentice-Hall Book About The Stars" (Prentice-Hall, Inc., 70 Fifth Avenue, N.Y. 11, \$2.75)

This world famous astronomer starts with our planet, the Earth, and then describes each of the other planets in the universe. He tells of the stars, clouds, comets, meteors and all the fascinating wonders of the heavens and outer space.

This is a fine book for the young adult's library. Throughout the book are helpful drawings and charts done by Henry Billings, some of which are in print for the first time.

There is also a section for the amateur astronomer telling how a telescope can be built.

We feel certain that after reading this book you will be awed by the order and beauty of God's creation.

Poem of the Week

Seminarian Son

A wonderful thing
Has happened today
And I thank Thee, Lord,
In my humble way

For the infinitesimal part
I had in Your plan
Of enlisting recruits
For the salvation of man

And Mary, Your Mother,
With a smile so benign,
Approves of the contract
Of her Son with mine.

Dear Savior, You knew
When you loaned him to me,
He'd apply for a job
In the vineyard with Thee.

Mary Susan Schaeff
Ontonagon, Mich.

This Week in the Bible

ISAIAH

GOD sent a great number of prophets to the kingdom of Juda, whose powerful voices kept calling the people to repentance. Two such prophets were Joel and Michael, who warned the unrepentant people of Juda that they would suffer great punishment for their sins.

King Ozias was one of the few faithful kings who ruled Juda. He reigned for fifty-two years and God directed him in all things. However, prosperity made Ozias proud. One day, he went into the temple to burn incense. This was a duty of the priests. When the priests tried to stop him from burning the incense, Ozias raised his hand to strike the priests with the censer he held in his hand. He was stricken with leprosy and the disease

remained with him until his death. This was God's punishment to the otherwise faithful king.

During Ozias' reign, the people of Juda were guilty of many acts of idolatry. God then sent the great prophet Isaias, who was one of the four major prophets. He warned the people of all the terrible calamities that were to befall them. Isaias prophesied the birth, passion and death of Our Saviour.

The downfall of the kingdom of Juda came during the reign of King Achaz. He introduced pagan worship and encouraged idolatry. The wicked king would not do away with these practices, and the kingdom fell into the hands of the Assyrians.

Isaias played an important part in working with the next king, pious Ezechias. Peace and order was restored to the nation. This period lasted until the reign of Manasses. King Manasses again revived the practice of idolatry and Isaias again preached repentance.

According to tradition, Manasses had Isaias sawed in two while yet alive. Isaias thus died a martyr in the year 668.

This Week's Score

Cut this out and paste it in a special notebook. Before going to bed, check off the duties done. Can you make 100% this week?

	Family	Chores	Homework	Rosary	Evening	Morning	Prayers
Sun.							
Mon.							
Tues.							
Wed.							
Thur.							
Fri.							
Sat.							

Builders of America

John Philip Holland

DID you know that one of the first successful submarines was launched on the Hudson River? John Philip Holland was an Irish-American inventor, who was born in County Clare, Ireland. He was educated at the Christian Brothers' School in Limerick and taught school in Ireland for fourteen years.

In 1873, he came to the United States and taught school for five years in Paterson, New Jersey. Holland was a very loyal Irishman and was devoted to the cause of Irish independence.

In the hope of destroying England's strong sea power, John concentrated on building a submarine to be used as a naval weapon.

In 1881, he launched his first successful submarine on the Hudson River. However, the power system was defective and the submarine was useless in long naval operations.

In 1898, John Holland completed the HOLLAND, a submarine with internal combustion engines for surface power and an electric motor for undersea power. It was launched in Elizabeth, New Jersey. The HOLLAND and other submarines that John Holland built were purchased by the United States Government.

John Philip Holland died in 1914.

Feast of the Week

Sacred Heart of Jesus



ON Friday, June 8th, the Church will celebrate the feast day of the Sacred Heart of Jesus.

The devotion to the Sacred Heart was begun by St. Margaret Mary Alacoque. One morning while she was praying, Jesus appeared to her and told her of His desire to establish the devotion to His Sacred Heart. He made St. Margaret Mary His ambassador for this purpose.

The devotion was first publicly preached in England by Blessed Claude de la Colombiere in 1676.

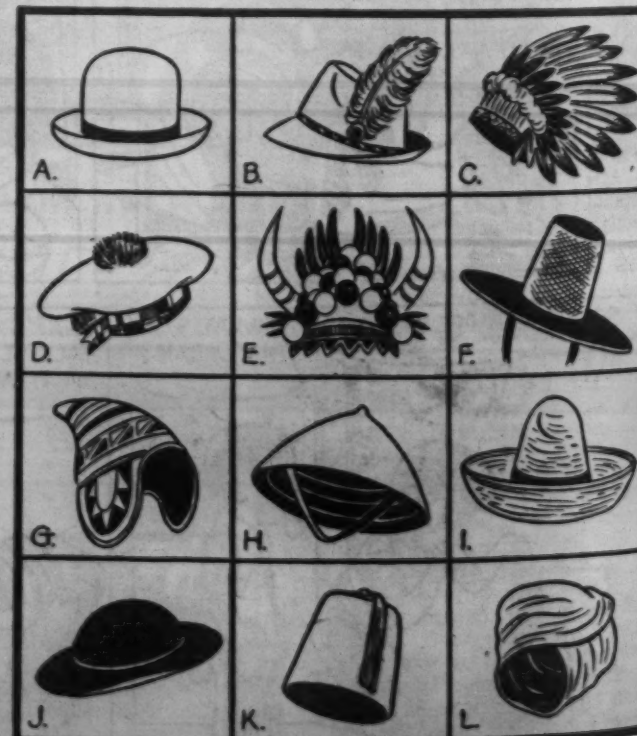
During the month of June let us offer up our prayers and acts of kindness to Jesus in thanksgiving for the love and mercy of His Sacred Heart.

Quiz of the Week

Match the Hats!

See how many hats you can match correctly with the countries listed below:

- Scotland
- Korea
- Egypt
- Peru
- So. Africa (Zulu)
- India
- Vietnam (Indochina)
- Italy (Rome)
- Mexico
- U.S. (Sioux Indian)
- Bolivia (Woman's Hat)
- Austria or Italy (Tyrol)



ANSWERS

- 1-D, 2-F, 3-K, 4-G, 5-E, 6-L, 7-H, 8-J, 9-I, 10-C, 11-A, 12-B

Father Conroy Talking

Also Over ABC . . .



THIS Sunday morning "Father Conroy Talking" will have an opportunity to do just that over the ABC network at 11:35 (EST). It's the regular "Christian in Action" program sponsored by the National Council of Catholic Men. I'm mentioning this to you because many thousands of you are members of the FIGHTING 69th and the talk this morning will be right on that subject.

But because this is the month of the Sacred Heart I am also using the time to emphasize the role of the Sacred Heart in the FIGHTING 69th movement. Hope you will be listening. Copies of the talk can be had by writing to the National Council of Catholic Men, 1312 Massachusetts Avenue, N.W., Washington 5, D.C.

DALLAS YOUTH . . .

TWO weeks ago at the Annual Catholic Press Association convention in Dallas yours truly was on a panel which met with Catholic high school journalists and members of journalism classes in the Dallas-Fort Worth area. I was gratified and heartened at the keenly intelligent questions which these young people addressed to the panel. If at times the Catholic Press is inclined to think that our Catholic youth are not watching Catholic publications, then this meeting should have disproved all such notions.

Young Catholic readers — and future writers — think the Catholic Press can be improved and they do not hesitate to say so. They want a more attractive "lay-out," information given in a more interesting manner and in general a "spiffing up" of Catholic magazines and papers.

These are, of course, the practical angles to Catholic publishing. But the discussion did not end there. We panelists had quite a bit to say in our prepared speeches about "Truth" and the necessity of reading, seeking and printing the truth under all circumstances. One would have thought that such an academic approach would have fallen rather flat — especially if you believe all the stories you hear about "wild teen-agers." But it did not fall flat. It was a lively discussion. In view of the modern communistic doctrine of spreading The Big Lie these young people saw a basic need for the truth in these times.

The discussion was capped off by the surprise visit of Father Harold W. Rigney, lately released from a Chinese prison camp. Father Rigney certainly confirmed everything that was said about working for the truth. All in all, these young people — representative of millions more of our Catholic youth — acquitted themselves with honor and distinction. In them the Church has much to hope for in the future.

LESSON IN MODESTY

WHILE riding along on the train recently, I looked up to see a little blue-eyed lass of perhaps five standing at my elbow.

She had an enormous doll of which she was justly proud.

After the child and I had stared at one another for some time — I never know exactly how to open a conversation with a child — she finally held her doll up for closer inspection. That much gave me a needed clue. I soon learned the doll's name, that she (the doll) had Wheaties for breakfast (!!!) and that she had real hair.

As I look back on things now, I realize that right then and there I should have gone back to reading my breviary. I'll try to describe as accurately as I can the next few seconds. No, there wasn't any train wreck, but what followed had equal finality as far as our short friendship was concerned.

Giving no indication that it was coming, the little girl lifted the doll's dress up and pointed solemnly to a pair of panties. And just as quickly, an arm shot out from behind my seat, the little girl and doll were both yanked up and out of sight.

Then came some hushed, but intense words from behind — the direction in which I had last seen the girl and doll disappearing.

"Father doesn't care what she's wearing underneath!" A muffled whomp — which made me wince — and then, "why did you have to show those pants to him?"

Now you just sit here and let him pray!" Oh modesty! Where is thy sting?

CANADIAN YOUTH . . .

ADDRESSING the Convention of the Regis Clubs of the Diocese of London, Ontario recently, I encountered concrete proof of how many friends Our Sunday Visitor has in Canada. The Regis Clubs of Canada are youth clubs made up of young unmarried working people and are so-called from the Latin word "Rex" for king — meaning Christ the King.

The purpose is now to adopt the FIGHTING 69th as one of their projects. They believe that teen-agers need help in their fight against the vices of the times and also believe that they, the young adults, can do much to clear the way by giving good example, especially when it comes to the virtue of purity.

We already have many fine FIGHTING 69th Campaigners in Canada, but the Regis Clubs of the diocese of London (Ont.) want to see the campaign put on a more organized basis. More power to them!

The Convention held in Windsor, included a youth parade down the main boulevard. (Archbishop Cushing would have loved them!) This, in spite of some stiff parade competition from the colorful Sussex-Kent Regiment which marched in traditional plaid skirts and kilts accompanied by some exhilarating bag pipe music.

NATIVE AMERICAN MUSIC?

I'VE never seen the statement, but an Arlington, Virginia reader tells us that Jim Ferguson, manager of Bill Haley's Comets has this to say in defense of rock 'n roll: "this is the native American music. It is the honest expression of one's passionate (italics ours) zest for life." As you know, Bill Haley and his Comets are the leading exponents of the rock 'n roll today.

Seems to me this condemns rock 'n roll right from the Comets' own mouth. Unless, of course, Mr. Ferguson has some other explanation for the word "passionate."

From our correspondence so far, it seems that teen-agers who want to find acceptable reasons for liking rock 'n roll are asking only the rock 'n roll exponents (or maybe a few disc jockeys) for opinions on the subject, while at the same time bypassing the view of established musicians and psychiatrists as well as a great number of the clergy and parents.

Asking a rock 'n roll "artist" what he thinks of rock 'n roll is like asking a Ford salesman what he thinks of Fords.

But even so, I would think that Jim Ferguson's statement—if that's what he said—would scare even the most adventurous out of any further affinity for rock 'n roll. He has given the brutal truth.

COMIC BOOKS . .

WE are somewhat surprised at a publication which has just reached our desk.

It's a 16 page four color comic booklet entitled "John's First Job." It's issued by the United States Government—the social security administration for the benefits of high school graduates.

In story form, the booklet tells of a boy's graduation from high school and his first job. The boy's mother happens to be a widow and he is concerned about supporting her. Things are made easier when John accidentally discovers that his mother can get financial assistance from her dead husband's social security.

There are a lot of good comics on the market today and many leading newspaper comic strips are well done from a professional point of view. But this one strikes us as corny and very juvenile.

Now the question is: is this what the government thinks of our high school graduates' mental capacities?

A government spokesman interviewed on the booklet by the press the other day says "yes." He says it will put the ideas over. He further states that "the booklet is intended for teen-agers who will read balloons (technical language for comic book script) but not a solid page of print." Well, that's what the gentleman said.

If this is true we have many more reasons to be proud of the young people we met in Dallas.

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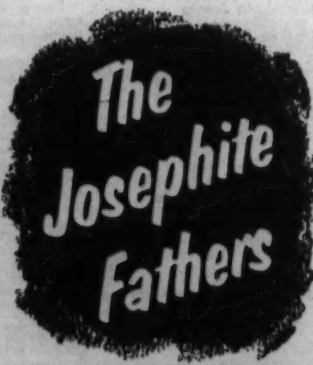
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Movie Guide

Motion pictures reviewed and classified by the
National Council of the Legion of Decency

A-1

UNOBJECTIONABLE FOR GENERAL PATRONAGE

Alexander the Great
Animal World, The
At Gun Point
Atomic Man, The
Ballet of Romeo
and Juliet, The
Battle Stations
Bengazi
Benny Goodman Story, The
Blackjack Ketchum,
Desperado
Bobby Ware Is Missing
Cattle Queen of Montana
Comanche
Come Next Spring
Court Jester, The
Court Martial of Billy
Mitchell, The
Cross Channel
Dig That Uranium
Earth vs The Flying Saucers

Eddy Duchin Story, The
First Texan, The
Forever Darling
Fury at Gunsight Pass
Glory
Goodbye My Lady
Good Morning, Miss Dove
Heidi and Peter
Invaders From Mars
Kettles in the Ozarks, The
King of the Coral Sea
Lady and the Tramp
Lay That Rifle Down
Lease of Life
Leather Saint, The
Littlest Outlaw, The
Long Gray Line, The
Lone Ranger, The
Lord of the Jungle
Man Who Knew Too Much,
The
Man Who Never Was, The
Match Making Marshal
Maverick Queen, The
Naked Sea, The
Never Say Goodbye
On the Threshold of Space
Outlaw Stallion, The
Outside the Law
Patterns
Quentin Durward
Quincannon, Frontier Scout
Rock, The
Richard III
Screaming Eagles
Serenade
Seven Wonders of the World
Sincerely Yours
Swan, The
Tarantula
Target Zero
Texas Lady
Tiger and the Flame, The
Timber Country Trouble
Top Gun
Touch and Go
Toughest Man Alive
Toy Tiger, The
Twinkle in God's Eye, The
Unconquered
Vanishing American, The
Warriors, The
World in My Corner
World Without End
Zanzibabu

A-2

UNOBJECTIONABLE FOR ADULTS

All That Heaven Allows
Alone on the Streets
Anything Goes
Backlash
Bhowani Junction
Bold and the Brave, The
Bottom of the Bottle, The
Brain Machine
Broken Star, The
Carousel
Catered Affair, The
Cockleshell Heroes, The
Crashing Las Vegas
Creature Walks Among
Us, The
Crime Against Joe
Crime in the Streets
Crooked Web, The
Crowded Paradise
Day of Fury, A
Deadliest Sin, The
Diane
Emergency Hospital
Evil Forest, The
Forbidden Planet
Foreign Intrigue
Goby

Gamma People, The
Godzilla, King of
the Monsters
Harder They Fall, The
Hell on Frisco Bay
Hell's Horizon
Hold Back Tomorrow
I Died a Thousand Times
I'll Cry Tomorrow
Illegal
Inside Detroit
Invitation to the Dance
Jail Busters
Johnny Concho
Jubal
Kid For Two Farthings
Killer Is Loose, The
Kismet
Lady Godiva
Ladykillers, The
Last Frontier, The
Last Ten Days, The
Lovers and Lollipop
Madame Butterfly
Man Alone, A
Man in the Gray
Flannel Suit, The
Man With the Gun
Marty
Mossacre
Mou Mou
Miracle in the Rain
Mohawk
Murder on Approval
Night My Number Came
Up, The
Invasion of The Body
Snatchers
Jedda
Joe Macbeth
Kentuckian, The
Killing, The
Kiss Before Dying, A
Kiss Me Deadly
Las Vegas Shakedown
Last Hunt, The
Lawless Street, A
Lieutenant Ware Skirts, The
Love is a Many-Splendored
Thing
Love Me or Leave Me
Lover Boy
Maddalena
Magnificent Matador
Mambo
Manfish
Man Who Loved Redheads
Man With the Golden
Arm, The
Meet Me in Las Vegas
Mister Roberts
My Seven Little Sins
My Sister Eileen
Naked Amazon
Naked Dawn, The
Night Holds Terror, The
Night of the Hunter
No Man's Woman
Not As A Stranger
Oklahoma
Other Woman, The
Outlaw Girl
Paris Follies of 1956
Pete Kelly's Blues
Phenix City Story, The
Picnic
Please Murder Me
Prize of Gold
1984
One Desire
Our Miss Brooks
Over-Exposed
Postmark for Danger
Price of Fear
Prisoner, The
Proud and Profane, The
Rains of Ranchipur, The
Ransom
Rawhide Years
Rebel Without a Cause
Red Sundown
Return of Don Camillo
Return of Jack Slade
River Changes, The
Rock Around the Clock
Safari
Savage Princess
Scarlet Hour, The
Searchers, The
Shadow of Fear
Spoilers, The
Square Jungle, The
Star in the Dust
Steel Jungle, The
Storm Fear
Sudden Danger
There's Always Tomorrow
Timetable
Treasure of Pancho Villa
Tribute to a Bad Man
Uranium Boom, The
Way Out, The
Werewolf, The
Wicked Wife
Queen Bee
Revolt of Mamie Stover,
The
Riviera
Robbers Roost
Rogue Cop
Rose Tattoo
Royal Bed, The
Run for Cover
Running Wild
Sea Chase
Second Greatest Sex, The
Seven Year Itch
Shack Out on 101
Sheep Has Five Legs, The
Shotgun
Slightly Scarlet
Soldier of Fortune
Summertime
Tall Men, The
Teen-age Crime Wave
Tender Trap, The
Tennessee's Partner
They Were So Young—
And So In Danger
This Man Is Dangerous
Three Bad Sisters
Thunderstorm
Too Bad She's Bad
Top of the World
Trouble with Harry, The
Umberto D
Unnatural
Untamed
View from Pompey's
Head, The
Violent Saturday
Volcano
Wages of Fear
Wayward Wife
While the City Sleeps
Woman's Face
You Know What Sailors Are

B

OBJECTIONABLE IN PART

Ain't Misbehavin'
Artists and Models
Battle Cry
Betrayed Woman
Big Knife, The
Big Night, The
Birds and the Bees, The
Blackboard Jungle
Cash on Delivery
Come On, The
Conqueror, The
Danger Zone
Deep Blue Sea, The
Diabolique
Doctor at Sea
Edge of Fury, The
Female on the Beach
Finger Man
Flame of the Islands
Fort Yuma
Frisky
Girl Rush, The
Girls in the Night
Great Day in the Morning
Guys and Dolls
Hell's Half Acre
Hilda Crane
Hoodlum, The
Hot Blood
Houston Story, The
How to Be Very Very
Popular
Indestructible Man, The
Indian Fighter, The

Invasion of The Body
Snatchers
Jedda
Joe Macbeth
Kentuckian, The
Killing, The
Kiss Before Dying, A
Kiss Me Deadly
Las Vegas Shakedown
Last Hunt, The
Lawless Street, A
Lieutenant Ware Skirts, The
Love is a Many-Splendored
Thing
Love Me or Leave Me
Lover Boy
Maddalena
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Mambo
Manfish
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Oklahoma
Other Woman, The
Outlaw Girl
Paris Follies of 1956
Pete Kelly's Blues
Phenix City Story, The
Picnic
Please Murder Me
Prize of Gold
Paris Nights
Raven, The
Rebecca
Savage Triangle
Scandals of Clochemerle
Scarred
Sensuality
Seven Deadly Sins, The
She Shoulda Said No
Sideroad
Sinners, The
Sins of the Borgias
Sins of the Fathers, The
Skid Row
Son of Sinbad
Story of Bob and Sally, The
Street Corner
Strollers, The
Three Forbidden Stories
Thrill That Kills, The
Times Gone By
Violated
Wages of Love
We Want a Child
Wench, The
When Love Calls
Women Without Names
Young and the
Damned, The

SEPARATELY CLASSIFIED

MARTIN LUTHER—Observation: This picture offers a sympathetic and approving representation of the life and times of Martin Luther, the 16th century figure of religious controversy. It contains theological historical references and interpretations which are unacceptable to Catholics.

C

CONDEMNED

Aderable Creatures
Bed, The
Behind Closed Shutters
Blue Angel, The
Cesar
Dedee
Desperate Women, The
Devil in the Flesh
Devil's Sleep
Ecstasy
French Line, The
French Scandal, A
Game of Love
Garden of Eden
Germany Year Zero
Gigi (French)
Girls Marked Danger
Hoboes in Paradise

Hollywood Burlesque
House Next Door, The
Husband For Anna
I Am a Camera
Illicit Interlude
Jungle Stampede
Just A Big Simple Girl
Karamela
La Ronda
Latuko
Le Plaisir
Letters from My Windmill
Lovers of Verona, The
Lover's Return
Mademoiselle Gabelle
Manon
Marie du Port
Miss Julie
Mom and Dad
Moon is Blue, The
My Life (formerly Ecstasy)
Naked Night, The
No Greater Sin
No Orchids for
Miss Blandish
Oh Amelia
One Summer of Happiness
Paris Nights
Raven, The
Rebecca
Savage Triangle
Scandals of Clochemerle
Scarred
Sensuality
Seven Deadly Sins, The
She Shoulda Said No
Sideroad
Sinners, The
Sins of the Borgias
Sins of the Fathers, The
Skid Row
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Three Forbidden Stories
Thrill That Kills, The
Times Gone By
Violated
Wages of Love
We Want a Child
Wench, The
When Love Calls
Women Without Names
Young and the
Damned, The

Charlie Callahan's Sportscasting

Tournament Time

IT is just about N.C.A.A. tournament time for the college Spring sports squads. The top collegiate baseballers will gather at Omaha June 7-10 for a double elimination tourney. The golf tournament will be on the Ohio State course in Columbus June 24-30. The tennis tourney will be from June 25 to July 1 on the courts of Kalamazoo college in Kalamazoo, Mich. And the track meet will be held on the campus of the University of California at Berkeley, Calif., June 16-17.

Don't know too much on the first three, as regards Catholic college possibilities. But I'm sure that Holy Cross, the school on the hill in Worcester, Mass., will most likely be a contender in the baseball chase. And Charlie Thurn and Joe Grace, of Notre Dame, are dark horse candidates to win the golf title.

But this is an Olympic year, and track is the thing. From the men gaining top placings in the N.C.A.A. track meet, at Berkeley, will come the nucleus of the team that will represent the United States next Fall at Melbourne, Australia. Of course, there still is the matter of placing in the final Olympic tryouts in July. But most of those who do well in the N.C.A.A. meet will make the long trip "down under."

GEORGE SYDOR, Villanova, is a possibility in the 100 and 200 meter dashes, in the Olympics. In the N.C.A.A. meet, however, he will be competing in the 100 and 200 yard dash events. If this sounds confusing, just allow for the fact that the Olympic committee, and most of the nations of the world, follow the metric system, while we still use yards. For example, in the Olympics the mile is the 1500-meter race. It is a little bit less than a mile, but it is generally referred to as the "metric mile."

To get back to Sydor. The Villanova sprinter has done :09.5 in the 100 (yards, that is), and :20.9 in the 220, so he should be there or thereabouts in both the N.C.A.A. meet and the final Olympic tryouts.

Tom Courtney, former Fordham runner, who now travels under the colors of the New York Athletic Club, is an 800-meter possibility. All through his military career, he did as much running as possible. He is in good shape. If he turns in one of his top efforts, in the final tryouts, the youthful Mr. Courtney is going to make that trip to Australia.

Ron Delaney, of Villanova, will be one of the favorites in the N.C.A.A. mile. However, switching the topic to the Olympic 1500-meter run, Delaney will be at Melbourne but not in a U.S.A. uniform. He will be running for his native country of Ireland. Fred Dwyer, former Villanovan, now in the service, is an Olympic possibility at both the 1500 and 5000 meter distances.

I SUPPOSE it has happened, but I cannot recall of any man being an Olympic participant in two sports. Just the same, Bill Russell, of the University of San Francisco, may do just that. The two-time All American basketball star has already been picked for the U. S. cage team. And he is also a distinct possibility to represent us in the high jump. Russell has cleared 6 feet 9 1/4 inches this spring. Bernie Allard, Notre Dame, has gone over the bar at 6 feet 8 3/8 inches.

It almost seems as though this is a Villanova column. Because now I want to mention Don Bragg, the star pole vaulter from the Philadelphia school. Bragg has gone over 14 feet 9 inches, and this is the third best height to be reached by any vaulter this Spring, including the non-collegians.

Al Cantell, whom I believe used to compete for La Salle college, now represents a pretty fair outfit, the United States Marines. He has tossed the javelin 232 feet 6 inches this year. And while this has been bested by 10 others, Cantell still has to be considered among the country's best at this event.

Ira Davis, of La Salle, has done 50 feet 1 3/4 inches in the hop, step and jump, and this is the second best distance listed in this strictly Olympic event by the National Collegiate Athletic Bureau.

ANOTHER event that is heard of only in the Olympic years is the 400-meter hurdle race. Gene O'Connor of Kansas State is considered the top man. However, running second to him at the Drake Relays was Notre Dame's Aubrey Lewis. The latter, who will be remembered as a football halfback last Fall, is also intending to make a bid in the decathlon. Two years ago, while a high school senior in New Jersey, Lewis finished second in the national A.A.U. decathlon.

I'm sure there are other Catholic college Olympic possibilities. And I would be most happy to learn of them. Those mentioned here came from the National Collegiate Athletic Bureau files.

Notre Dame football fans will be interested in the news that Jon Arnett, of Southern Cal, is one of the country's leading broad jumpers. He jumped hither and yon last December as the Trojans beat the Irish 42-20. Maybe it would be a good thing if he could make the Olympic squad. Then, he wouldn't be able to play against the Notre Dams this December. Regardless, however, whether it takes place in 1956 or 1957, he still has one more year of competition.

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Looking and Listening

Dateline: Dallas

JOHN E. FITZGERALD

To be more specific, the dateline should read, Harlingen, Texas. But Dallas sounds better. It was there a few days ago I attended my first Catholic Press Association Convention. Now I'm on the second leg of my business trip to Hollywood for the VISITOR. I think you might be interested in some random thoughts that remained with me from this convention. If you'll pardon the punctuation, I'll just ramble on in a sort of stream-of-consciousness about my three-day visit as a delegate.



John Fitzgerald

Dallas ... the heat, The Statler-Hilton Hotel ... the air-conditioning that no one could seem to shut off. The flatness and the friendliness of the sprawling growing southwest city. The real Texas welcome given the delegates ... though we kidded the Texans, we had to admit that they did things up in their proverbially big way — and it was great.

Most Rev. Thomas K. Gorman, Bishop of the Dallas-Fort Worth diocese and Honorary President of the Association, was the host. His keynote address stressed the need for scholarship plus Christian learning in the interpretation of current modern problems. "We live in a most poverty stricken intellectual atmosphere," stressed the Bishop. "Our learned world is dominated by research scientists and unimaginative erudites who worship growing mountains of unexplained data, but avoid like poison any attempt to construct a philosophy that could explain their facts."

The various conference tables of chattering groups and group leaders in Art, Typography, Editorial, Photos, Business and Selling Techniques, Pension Plans, Advertising, etc. ... the 385 delegates, the largest number ever ... the signs on the Fords: Made In Texas By Texans; and the remarks "Let the Texans buy 'em then" ... the exceedingly small number at the Radio-TV table, despite the importance of these media; but then, we Catholics are notoriously backward in the Communication Arts. ... The constant room revisions for assemblies ... the delegates rushing about at high speed, and the officers doing likewise at a higher speed keeping things running smoothly. ... The hotel itself: the utmost in modern architecture and all it symbolizes ... the pearl-handled automatics worn by crash-helmeted motorcycle policemen.

The excellent display of winning articles, stories, covers, etc. ... The relatively poor showing at the main convention Mass for the deceased members of the association. ... The reactions of delegates to the very few lengthy speakers who made the audience temporarily men over-bored. ... Bishop Greco of Alexandria, La. eating a sundae in the Grill Room. ... Trying to tell which of the two look-alike Louisiana editor-priests was Fr. Bordelon and finding out they both were—they're brothers. ... The down-to-earth yet erudite speeches such as that of Bishop Dwyer of Reno, Nevada who blasted the "pious incompetence" which is too often found in the Catholic Press. ... Fr. Hugh Morley of View magazine pulling no punches in telling what the judges said about the quality of the entries ... the mediocrity of Catholic political and editorial cartooning: I wonder why some real good cartoonist doesn't syndicate himself to a large group of religious papers whose small contributions would total up to a good salary?

THEN there was the Symposium on Censorship. This was one of the best and was conducted in a terse, orderly way by Fr. Leonard Fick of the Josephinum Review. Monsignor Thomas F. Little of the National Legion of Decency outlined the moral situation of the movies to the editors. He traced its causes and the role of the Legion in offering the people a chance to react to a market—not censorship but an exercising of a right not to patronize something considered unfit.

In introducing the other speakers, Fr. Fick stressed how "the right to communicate knowledge begets other rights and privileges ... the majority has rights as well as the minority, and the state has the right to protect its members from harm."

Rev. Alcuin Egan, brilliant young head of the Ave Maria Hour discussed Censorship of Radio and stressed what's right with the industry. He explained the efforts and costs borne by the networks in maintaining their Continuity Acceptance departments for pre-broadcast screening of objectionable matter, and read a few excerpts eliminated from recent radio scripts.

Jolly, scholarly Riley Hughes of Georgetown Univ., reviewer, author and editor, discussed the problem in relation to books. Remarking on the increasing numbers of books available from today's high-speed presses, he explained that modern developments in printing have given us more good books than ever—and more poor ones; all at low cost. "Reviewers today often engage in 'sigh-of-relief' reviewing—the 'Thank-Heavens-at-least-it's-clean' school of thought. It's a type of book we too often praise. It's harmless—except intellectually. While nobody's harmed—still, nobody's helped!" He remarked that while up till ten years ago hard-cover books were considered best-sellers if they sold five to ten thousand copies, they now flip off the presses in pocket editions for sales upwards to 200,000, increasing both the opportunity for good and for harm.

Soft-spoken Fr. Hugh Noonan, O.F.M. (he directs the Hour of St. Francis) blasted the TV Code because of its lack of teeth. No enforcement of this nicely-worded but ineffectual document has made the situation dangerous: "625 objections were made to the board and not one penalty was levied." The Franciscan TV Director later explained: "We don't legislate for the 'good guys,' we legislate for the 'bad guys'—they're the ones who need it."

Msgr. Thomas Fitzgerald (no relation) discussed the problems facing his National Organization for Decent Literature in its attempts to eliminate smut from the news-stands—the various smoke-screens thrown up to confuse people into believing that the group were "book-burners" and intolerant of artistic truth etc. To rile up the listening editors into realizing some of the matter anyone's kid can pick up for 25c, he read a few passages from one of the cruddy little pocketbooks available to practically everyone everywhere for low cost. He discussed the improvement in comic books since the Comics Code Authority, under Judge Murphy, helped to clamp down with the ever-effective weapon of aroused public opinion.

THERE were many more names; many more happenings—perhaps much more important than the impressions I recall. But the news releases covered these happenings. My impressions were almost all good ones. I watched priests, nuns and laymen rip into the problems and faults of their own publications with more fierceness than their readers would think of doing. There was good honest criticism and many departments that deserved praise for the excellent ways in which they combined their know-how and bitty-budget to produce an interesting, pleasing and readable publication of high calibre.

The greatest part of the convention, to me, was meeting men whose work is unknown to most, appreciated by few and unsung by all—the clergy and laymen who make up the Catholic Press. Watching their efforts, it was hard to sympathize with religious superiors who don't understand their mission, pastors who don't co-operate in supporting their efforts, and Catholics who "just don't read."

But these people seemed to know their problems, and how, with patience, time, effort and your support, they could be mastered. Maybe another day, another year and another city will see them solved. Dallas was a promise.

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June 3, 1956

OUR SUNDAY VISITOR 13

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June 3, 1956
14 OUR SUNDAY VISITOR

As I Was Saying . . .

One of Many Inspiring Letters

DALE FRANCIS

THE postoffice at San Miguel de los Banos will never be the same. There was a day that only a little mail came through it, but since the day I told you that you could write to me here, things have changed. Now every day I get more mail than all the rest of the village combined. As always it is mail that I read carefully and gain great help in reading.

One of the most inspiring letters came from Lois Thompson, a newspaper woman and writer, who lives now in Houston, Texas.

"When I read your family was moving to Cuba," she wrote, "I thought, 'Wish I could tell them to settle in San Miguel—but they won't. Like other Americans, they will locate in Havana'; and then I forgot about it."

"Then when my eyes caught the cap heading of another column, 'Quiet, Mountain Village' before I even looked into the bed of the column, I cried aloud, 'San Miguel!'"

"Oh, how I envy you! Please do look up to the shrine on top of El Jacan and say a prayer for me. You like Lourdes—but give me first Heaven and next, please, Lord, give me San Miguel, would be my prayer."

One of the first things I did on arriving at San Miguel was to climb the Way of the Cross to the peak of El Jacan with a prayer for the intentions of all OUR SUNDAY VISITOR readers and particularly those who had written us over the years.

I think there will be many who will some day feel as Lois Thompson feels about San Miguel. There is a quietness about its beauty, there is a challenge to prayer constantly before you in the Way of the Cross that rises above the city on the mountain. Certainly eventually it will be a place that many will visit.

But Lois Thompson has a special reason to remember it for she was a Protestant when she came and here and at Varadero she began her journey to faith. I don't want to tell that story here, it is such a beautiful story that I think she ought to write it especially for OUR SUNDAY VISITOR some day. But here and at Varadero she began her way to the day of her baptism not yet two years ago.

Incidentally, Lois Thompson used to live at Midland, Texas, and it was at the Methodist church in that city that I gave one of my last sermons as a Protestant minister before I became a Catholic.

THERE are many things wrong with dictatorships but one of the things wrong is that dictators aren't wise in handling people.

There are stricter dictatorships than the one in Cuba but soon after the attempted revolution in Matanzas, this became a real dictatorship.

Now quite aside from the morality of curbing the freedom of press, this is unwise. There was no publication of the names of those killed in Matanzas, no real information about anything concerning the affair. The result is that gossip provides the information and chances are gossip provides false information.

You hear now that more than 100 were killed, that there was a mass slaughtering of people, that the dead were tossed into unmarked graves immediately and the families never notified.

Personally I doubt it. I got closer to things than most civilians—as a matter of fact, I got to an area where I saw no civilians at all. This was within the period when the revolution was still supposedly going on, but I saw no shooting, I saw no indication that things were not under control. I talked with an officer who cared for the dead and the number he gave me

was within one of the total announced in the papers.

The truth, properly handled, could have turned the sympathy of the public to the government. After all, the revolutionaries were trying to kill the soldiers indiscriminately. But by strong arming the public, by shutting off all news, the government has succeeded in alienating the people and everywhere you hear anti-government talk.

Happily, I'm not involved in the quarrels in this country. I'm mighty happy that in our country the Democrats and Republicans just call each other names. But those who seem to know say that Batista is better than many of the presidents that they've had here. It is too bad that he doesn't realize that if you don't let the people have the truth then they'll make up fables that are worse than the truth could ever be.

Incidentally, under the rules now in force in Cuba, this column is probably out of order and I suppose I could be invited out of the country for writing it. What's more since the mails are now subject to censorship, it could have been stopped from ever reaching the United States.

But it isn't likely that this would happen because I'm not criticizing the government and the last thing I want is more killing and shooting. It is just that it seems so doggone silly to have newspapers filled with everything but what everyone is talking about and then to realize that without the facts reported freely, the talk of people goes runaway and the whole thing is magnified beyond what it probably really was.

ONE of the reasons we chose Cuba rather than Mexico was that we knew there could be reasons that we'd have to return briefly to the United States now and then and it would be easier to reach our part of the U.S. from Cuba.

One of those occasions has arrived and by the time you read this we'll be back in the States for a couple of weeks. It will give us a chance to stock up on a few items we've discovered we need down here and a chance, too, to make quick comparisons between the two countries. But early in June we'll be back in San Miguel.

Brief items . . . One of my first columns from here said there were Paulist priests at Milagrossa church in

Matanzas. Turned out they call themselves Paulists but they aren't the same as the Paulists in the U.S. . . . Thanks to all those who sent checks for baseball equipment. They are being turned over to the parish priest who will use them for that purpose either in San Miguel or Matanzas. . . . Praise of J. F. Powers' new collection of short stories reminded me that while I've always thought highly of Mr. Powers' major talent, I wish more Catholics would become aware of another highly talented Catholic who writes short stories, Flannery O'Connor. Her latest collection is "A Good Man Is Hard to Find." While Flannery almost never writes about Catholics, she writes from a thorough Catholic viewpoint in her understanding of man. Once in print I said Flannery O'Connor was a convert. She isn't. She's a born Catholic, lives in Milledgeville, Georgia and writes about the people in that area. . . . Some readers wrote to ask me how come John Fitzgerald and I had such differing viewpoints on the value of the Committee of One cards. It's because we are two different people and different people can just naturally see things differently.

It has occurred to me that my stories in the past of frogs in the kitchen, snakes on the porch and tarantulas on the steps, might give a false impression of San Miguel and of Cuba. So let me straighten this out. We live in the country, not in the city. The other night a friend from San Miguel visited us and on the side porch as I came down from my office I found another huge tarantula. Our guest was horrified. Then when she started to leave there was another one on the front screen door. She said never in all her life in Cuba had she seen such a creature. So don't worry about finding them in hotels. Just be careful when you come out to visit us. Incidentally, if I were starting a list of creatures that are unpopular with me these huge spiders would just about head the list.

A friend gave us some advice about snakes. It seems there is a snake that gets as large as 20 feet long and it can encircle you. The best way to handle this situation, our friend said, is just not to resist it, stay relaxed and it will go away. We didn't get any directions on how you stay relaxed when a 20 foot snake is wrapped around you and the idea of it happening is about as uninteresting a prospect as I've ever known.

The Gospel Story

Men in Shirt Sleeves

ALBERTA SCHUMACHER

EVERY First Friday I am reminded of one of my early experiences in the "big city." "Let's have lunch together," a very chic co-worker said after a few weeks. My small town heart warmed to the suggestion. "Where do you eat?" she asked.

I named the place, a lunch counter with excellent food, where working people sat on stools to eat their meals. She shivered in delicate distaste. "Men in shirt sleeves eat there. I never could enjoy a meal in such an atmosphere."

So I ate by myself, except for the men in shirt sleeves and women in various kinds of attire. For I never could enjoy a meal in an atmosphere of snobbery.

Jesus loves working people of all classes. Oh, I am so happy at late afternoon First Friday Mass when I chance to be in the nearest city to me. It is at the big churches one

especially notices the array of men in dry cleaner's uniforms, dairy uniforms, business suits intermingled, women with shopping bags, women in housedresses who have dashed from a nearby rooming house to the big church on the corner . . . yes, working people of all descriptions.

And almost every one receives Holy Communion. In the morning I go to the Great Breakfast, so I cannot receive at the late afternoon Mass. I feel most conspicuous in the throng of Mass-goers because I cannot at that time receive Our Lord except in spiritual Communion.

Truly it is at the Great Supper, after working hours, that one can partake with hungry (for God) men in shirt sleeves. People who labor truly love Our Lord . . . "from the highways and the hedges . . . that His house may be filled" . . . else why so few at Breakfast, and so many at Supper on First Fridays?

Balancing the Books

RT. REV. MSGR. JOHN S. KENNEDY

MOST books about entertainment world celebrities, at least those still alive, are the work of the press agent's hand. That is, they are blatantly fictional, all gush and goo, glamorizing if not canonizing their subjects. Jim Bishop's biography of Jackie Gleason, *The Golden Ham* (Simon and Schuster, Clothbound, \$3.95; paperbound, \$1.50), is starkly different in aim. It is an attempt to tell all of the discernible truth, with plenty of attention being given to the blemishes.

Though almost unbearably prolix and overlong, and often the very reverse of edifying, it has its points. It is conventional in the sense of tracing a rise from poverty and obscurity to wealth and renown. It is unconventional in showing that the most glittering success does not bring happiness.

Gleason was born forty years ago, grew up in a drab Brooklyn neighborhood. His father walked out on wife and child. His mother worked to earn a living for herself and her son, kept house in a shabby flat, died young of a disease which might have been checked were it not for her flat refusal to see a doctor.

A passion for the stage was early evident in Gleason. He began as an amateur night performer. Convinced of his genius, though almost no one else could sight more than a glimmering of it for some time, he kept trying for recognition. Moody, fear-ridden, he drank heavily, but was always ready when an opportunity to perform presented itself.

He battled upward over many years, now making striking progress, now simply ignored; sometimes flush, sometimes broke. Neither on stage nor on screen did he register solidly. It was television which gave him his big chance. That he has cashed in on it, is now something of a national legend.

Mr. Bishop spells out the years of struggle and disappointment (as well as dissipation) unsparingly. He also details, down to the last luxury item, all that being at the top of his profession has brought to the comedian. In a way, the harsh side of the picture seems more real than that stippled in dollar signs.

There are pages of interest to anyone who wonders about a performer's technique, his preparation, his methods of study and projection. The madhouse preliminary to the production of a major TV show is well conveyed. The whole world of show business, rhinestones above the surface, crawling things below, is knowledgeably portrayed.

Gleason is a baptized Catholic who goes infrequently to Mass, "cannot accept all of the teachings [of the Church] on faith alone," is legally separated from his wife, is "in love" with a dancer who is a Catholic.

Although Mr. Bishop's purpose in this phase of his book, as in others, seems to be straight presentation of facts, one feels that a wrong impression may be given. Thus, one might conclude that Gleason insists on intellectual inquiry which Catholicism rules out; for example, in the matter of psychic phenomena. But Father Herbert Thurston, S.J., had a profound interest in psychic phenomena of all sorts, became a great expert on the subject, and wrote reams about it—all this without ceasing to be Catholic.

Again, the repetition of the word "pious" in reference to Gleason's estranged wife suggests that her piety is a considerable element in the failure of the marriage. The reader sees Mrs. Gleason almost entirely from Gleason's side.

One might wonder, too, about the wisdom of making Gleason the star attraction at a Communion breakfast. There is no questioning his generosity in giving his services at such occasions. But a Catholic who does not regularly perform his minimum duties is hardly a suitable choice.

OPERA IMPESARIO

A RICHER, better written account of a memorable career in the theatrical firmament is *Oscar Hammerstein I* by Vincent Sheean (Simon and Schuster, \$5).

Hammerstein, born in 1847 or 1848, made his money as a vaudeville showman and spent it all in the production of grand opera.

It was he who, early in this century, built New York's Manhattan Opera House and, for a few seasons, put on productions which altered the history of opera in this country.

A bitter rival of the Metropolitan Opera, he did not have the resources which that house commanded, but he had interests, taste, imagination, daring which its impresarios lacked. By excellence of production, by introducing new works, by engaging new artists, he gave New York a taste for better things than the Metropolitan was offering and forced it to change its ways.

Even in disastrous failure, Hammerstein was actually a great benefactor of music and a fascinating figure. Mr. Sheean has told his story superbly. The narrative is packed with personalities and incidents marvelously entertaining.

P. G. ON U. S. A.

SHOW business figures, too, in P. G. Wodehouse's *America, I Like You* (Simon and Schuster, \$3.50). The English humorist has long been familiar with this country, and, in addition to the publication of many books, has had a hand in Broadway and Hollywood undertakings.

He does not tell of these in a systematic fashion. An allusion here, another allusion there serve as faucets to start the flow of his nonsense going. The nonsense is by no means senseless. Wodehouse evokes our hearty laughter, but at the same time he makes shrewd hits. He has plenty of fun with authors and the literary life, and book reviewers get some rather acid compliments which should cause them to cry, "Ouch," and perhaps even resolve to mend their ways.

SHE WENT WEST

EVELYN VOSS WISE'S newest novel, *Of Wind and Song* (Bruce, \$3.25), concerns the change which life in a little Minnesota town brings about. In Julie Winthrop.

In 1906 Julie leaves Boston for a trip to Barrettown. Vaguely discontented with her shallow if sumptuous existence, suffering from unrequited love, she is to visit briefly with her brother Jamie, who has unaccountably become a Catholic and a priest and now is Barrettown's pastor.

She finds the place strange and disagreeable, the people raw. But, luckily for her, Barrettown boasts a young man very much like the Bostonian uninterested in marrying her. Still more luckily, the Minnesotan is quickly infatuated with her.

At first she does not realize her good fortune. Her interest in the young man is merely musical: he has a splendid voice and she wants to help him get away for study in Europe. But he is the eldest of a large family kept close to beggary by an improvident father.

However, in time Julie comes to reciprocate his love. She sees that he is worth incomparably more than the man on whom she had set her heart. She sees, too, the goodness of the townfolk. In fact, she discovers a reason for living, an opportunity to be of some use, in Barrettown.

A blizzard precipitates a multiple climax, and the ending finds Julie becoming a Catholic, engaged to marry, and looking forward to full and happy years far from Boston.

This is a very simple narrative, simply presented. It will win no prizes either for psychological subtleties or for refinements of style. But it is wholesome and keeps moving.

Books reviewed here may be ordered from Our Sunday Visitor or from these publishers:

Simon & Schuster Inc., 1230 Sixth Ave., New York 20, N.Y.
Bruce Publishing Co., 400 North Broadway St., Milwaukee, Wis.

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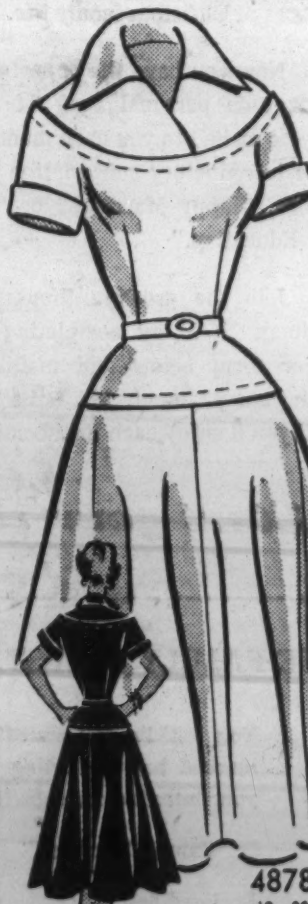
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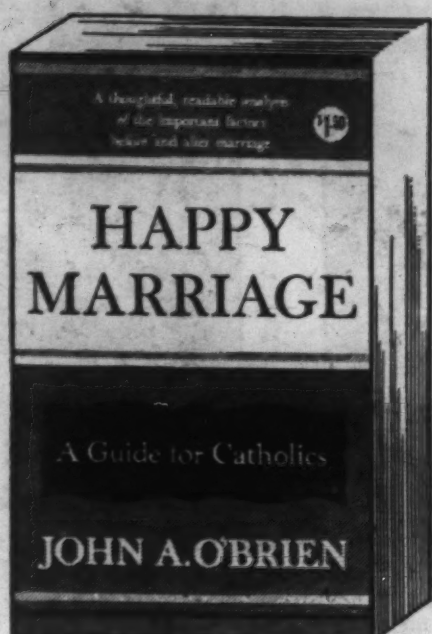
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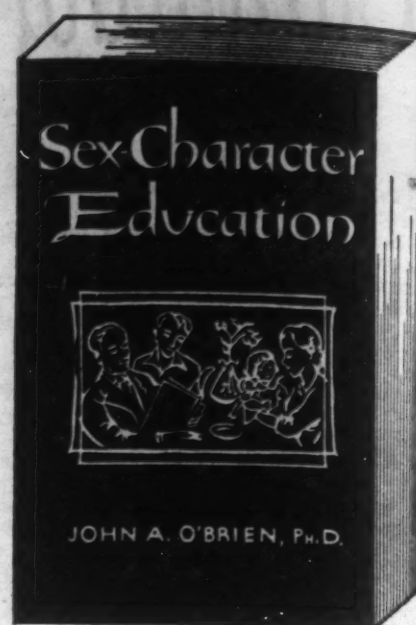


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